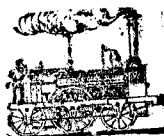

JANE ROBERTS

"THE GOD OF JANE"

1.981



Chapter 1

A History of Trancetime and an Alternate View of Reality

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Since late 1963, I've clocked approximately 4,000 hours of trancetime, during which the Seth sessions have been held twice weekly. For eight of those years, while I conducted my "E.S.P." classes, though, there were three Seth sessions a week, averaging from two to three hours. This estimate of trancetime doesn't include other altered states of consciousness with which I've experimented, but represents only my regular schedule of speaking for Seth, my trance personality, through the years.

The tally constantly rises, of course, as Seth continues to dictate his books and other material, so that now I have what amounts to a reliable, steady alternate framework of perception and experience—a trancelife. This framework presents its own body of data, its own hypotheses, and its own evidence, even as my normal state of consciousness does. What I learn at the trance level is transmitted through Seth's dictation so that it becomes a part of my ordinary knowledge—though how much of it I may put into

practical use at any given time is something else again; and a matter I'll return to shortly.

My trancetime is more concentrated than regular time. I'm not unconscious but conscious in a different way, at another level, with a greater capacity for attention. Trancetime presents its own rich blend of consciousness, a blend in which my own altered awareness is only one of the psychological ingredients.

This state of perception has nothing to do with classical pathological dissociation; and its products—Seth's five books—display a highly developed intellect at work and give evidence of a special kind of creativity. In those trance hours I "turn into someone else." At least I am not myself to myself; I become Seth, or a part of what Seth is. I don't feel "possessed" or "invaded" during sessions. I don't feel that some superspirit has "taken over" my body. Instead it's as if I'm practicing some precise psychological art, one that is ancient and poorly understood in our culture; or as if I'm learning a psychological science that helps me map the contours of consciousness itself. Not that I'm doing as well as I could at this endeavor, but after all this time I'm finally examining the trance view of reality and comparing it to the official views of science and religion. To say the least, those views don't agree.

My own trance experience shows me that normal consciousness is just one focus of many alternate (and natural) ways of perceiving reality. For example, usually we use our consciousness much as we use an automobile, going along at ground level, past "blocks" of hours, traveling along a rich but cluttered highway of sense perceptions where the scenery is more or less shared by everyone else on the same road. And I operate at that level much of the time. In a Seth trance, though, it's as if the automobile turns into an airplane (or sometimes, a rocket) lifting off, rising above the normal routes of perception, leaving the runway, and mind-sailing above the highways with their traffic jams, detours, and other obstructions.

This takes practice; that is, it does if you want a steady rise and a dependable vehicle. Then you can afford to look around and view the usual landscape from a "higher" perspective. You can put your airplane on automatic pilot, turn your attention to the atmosphere through which you're traveling, and try to identify and understand the mental phenomena that appear in the skyscape of the mind.

We aren't really talking about physical vehicles, of course, but about consciousness and its motion. No normal automobile turns into an airplane, for example; we have to get out of the

car first, and then into the airplane. And I get out of my usual mode of consciousness and into another.

This is almost always an exhilarating experience, like riding some perfect gigantic ninth wave of energy, knowing exactly how and when to "jump in," and feeling absolutely safe and supported even when embarked upon such a strange psychological flight. But the energy and power of *this* wave carries me above and below usual reality, sweeping me into contrasts that are microscopic and macroscopic by turns.

In this analogy, Seth is that ninth wave of energy—an energy that is aware, unique, individualistic, and yet endowed with all of the general characteristics of energy itself; as if *his* consciousness rises like some superreal mental creature from the tidal waves of a primal ocean of energy, so that he is himself and yet a part of a greater reality. And by prearrangement, I wait by the shores of my own private mind until I sense the approach of that psychological surge. Then throwing off the clothes of my usual consciousness I mentally jump in, striking that wave at a certain point and making an intersection with it that results in the phenomenon of Seth as he appears in our sessions.

Such a trance is private, but it is hardly lonely. I sense all kinds of action. I mix with, collide with, and glide through psychological events almost impossible to describe. I'm not talking about encounters with other entities or with the denizens of some shadowy underworld, but of events that seem to involve an exploration of the hidden contours of consciousness. Riding that wave of personified energy, I sense where currents from other realities enter our own world, how our own consciousnesses circle around probable events like fish deciding which morsels to nibble upon; and mostly I sense the eddies and underground caves within our minds where our ideas mix and merge; yours and mine.

Then, sometimes, that ninth wave of energy seems to carry me higher than I think possible, cracking whitely past the most distant peaks that my own consciousness has ever known; then pausing, poised, waiting for something that almost happens but hasn't so far, while I rest in a place that's like the calm eye of a storm. Times and places seem to swirl around me with explosive force, yet where I am it's peaceful.

I can usually feel that energy returning me home, gently, with no psychological or psychic bumps. Almost always I'm refreshed and invigorated. My eyes have been wide open while I've been in trance, and as Seth I've been speaking for the entire time.

I'm not sure when his expression recedes from my features and mine returns, but this happens very quickly. Then I look out of my own eyes as usual, seeing my husband, Rob, on the couch on the other side of the coffee table. Usually he's still writing down Seth's last words.

Actually Rob's written the equivalent of several large books himself through the years as he faithfully transcribes Seth's words, adds notes about the sessions or events connected with them, includes notes about the subjects Seth discusses, and generally provides the framework that connects the sessions with everyday reality. That's the reality I return to, of course.

Mostly though, Seth has left our world alone in his dictated books, not commenting on current events unless we specifically asked him to. In his latest book, *The Individual and the Nature of Mass Events*, however, he turned his attention to the arena of national and world affairs, explaining how our private beliefs and impulses are connected to mass experience. He looked at our institutions and beliefs and explained how conventional Darwinian, Freudian, and religious concepts have hampered our imaginations, creativity, and psychological development.

Actually, when Seth announced the title of that book in the spring of 1977, I was a trifle upset by it. I knew that his material would be pertinent and I *was* intrigued, but I didn't particularly want to be reminded of the world at large with all of its problems. They were with us constantly, I reasoned; no one could escape them. So why did they have to invade my trancetime?

I forgot that my questions about that same world back in 1963 were partially responsible for the beginning of the Seth sessions, for certainly they answered my need to find a greater framework from which to understand a world that seemed to glory in chaos.

And the sessions did provide such a framework. From the start, Seth's ideas about the nature of reality were the most convincing that Rob and I had ever encountered. For some time, though, I considered them as fascinating theories or evocative alternate hypotheses. As long as I did that, I didn't have to come face to face with the many sharp differences between Seth's views and those of the official world.

For one thing, I felt that it was my responsibility to keep a certain distance between myself and Seth's material to insure my own objectivity and mental independence. No one evaluated his material more critically than I did (and do). As time went on

though, it became obvious that my own growing experience with altered states of consciousness and Seth's accumulated material were adding up to an entirely different picture of the world in which we all spend most of our time.

What is that picture like? As most of our readers know by now, Seth states that each of us forms our own reality, according to our beliefs about ourselves and others. Through all of his books Seth stresses that point and emphasizes the importance of the spontaneous self. In *The Individual and the Nature of Mass Events*, Seth carries these ideas further, clarifying and refining them.

In fact, he carries his concepts an important step further, stating that our impulses come from the deepest sources of our beings, and are meant to promote our own fulfillment and also to insure the most beneficial developments possible for mankind and for all other species as well. According to Seth, our impulses are our most natural aids to help us "find our way" in physical reality. In *Mass Events*, he describes our impulses as emerging from an innate, profound knowledge of the probable shape of events for the entire planet. Though we aren't consciously aware of those implications, Seth states that we are "impulsively aware" of the best possible future events, and our impulses are meant to lead us toward those areas of development best suited to our individual and collective good.

Actually, Seth began to explain these ideas in some private sessions when he introduced "Framework 1 and Framework 2," just after he began *Mass Events*. Framework 1 is the usual reality we're used to, and Framework 2 is the creative framework from which the ordinary world emerges. In a fascinating series of private sessions, Seth described how the two frameworks operate and how we can all draw help from Framework 2 in order to increase the quality of our lives in Framework 1. Then, later, he introduced this material to his readers in *Mass Events*. How do we actually change the events of our lives for the better? How can our impulses serve as reliable inner directives? Seth discusses these subjects thoroughly, and I'm including some excerpts from the unpublished material in the following chapter.

When Seth first began delivering this material I didn't realize that it would lead me into beginning what amounted to an accelerated course in higher education, forcing me to look into my own beliefs as never before, or that it would inspire me to write this book, which is my most personal one thus far. Actually this manuscript is the story of my efforts to put Seth's latest material to work in

daily life; to free myself from many hampering cultural beliefs; and, most of all, to encounter and understand the nature of impulses in general, and mine in particular.

Seth's material on impulses did, in fact, lead me to an impulsive psychological journey of my own. But I learned long ago that such journeys, while mine, are also taken on behalf of others. This particular pilgrimage into the realm of personal beliefs and impulses must be taken by each of us in one way or another, I believe, if we are to rid ourselves of the many limiting concepts that are backed up by the official establishments of science and religion. There *are* some exciting alternate views of reality, though, as I hope to show in this book.



"He was drunk the night I spoke to him in a stinking stall outside Jerusalem. He told me that the man, Christ, was kidnapped by the Essenes. I did not believe him. Nor at the time did I know who Christ was. . . ."

Late in 1963, Jane Roberts and her husband were experimenting with a Ouija board when a personality calling himself Seth began forming messages. Soon Miss Roberts was passing easily into trance; as Seth gazed through her eyes and spoke through her lips.

Shortly after she completed The Seth Material, the astonishing story of her initiation into psychic experience, Seth began dictating a book of his own. Here, then, is Seth Speaks—a guide to increased inner awareness, completely written by a personality "no longer focused in physical reality."

Now you can join Seth on a voyage beyond the universe of the five senses, into the unknown aspects of your own self. Seth explains how to glimpse past lives, contact "deceased" friends and relatives, and sense the "points" of energy existing throughout physical matter. He shares his tribulations as a third-century Pope and the first-hand knowledge he has amassed over the centuries . . . including what really happened on Calvary, and the circumstances and date of the Second Coming. Seth reveals how the Essenes coded the Dead Sea Scrolls; why the three pre-Atlantean civilizations rose and fell; how a brotherhood of "Speakers" has worked throughout history to preserve mankind's esoteric knowledge.

Seth Speaks is just as Seth dictated it—yet as fascinating as a novel and more provocative than fiction.

Jane Roberts grew up in Saratoga Springs and currently resides in Elmira, N.Y., with her husband, Robert F. Butts. Her books since The Seth Material include The Education of Oversoul 7, a novel; and The Nature of Personal Reality: A Seth Book, now in preparation.

"I can assure you that death is another beginning, and that when you are dead, you are not silenced. For is this voice, that you hear now, silence? Is the presence that you sense within this room, death? . . ."

Late in 1963, Jane Roberts and her husband were experimenting with a Ouija board when a personality calling himself "Seth" began forming messages. Soon, Miss Roberts began passing easily into trance—her gestures, her eyes, her voice "borrowed" by Seth himself.

THE SETH MATERIAL is the documented story of how a woman who balked at the idea of life after death was confronted with overwhelming proof. Seth has diagnosed illnesses, correctly described the contents of sealed envelopes (and buildings thousands of miles away), and given life readings. He has materialized apparitions in a well-lit living room, and continues to amaze students of the occult and professionals alike. And from the very beginning, the text of each semi-weekly session has been recorded in full.

Here is the best from an ongoing series of remarkable "lectures" on health, dreams, astral projection, God, reincarnation, and the mechanisms of man's subconscious. As Raymond Van Over says in his Introduction, "Seth, I believe, has a great talent for introducing complex and often difficult subjects simply and clearly. . . . Philosophically, the Seth material is some of the best of its type I have ever read." Often picking up a topic exactly where he left off six months before, Seth brilliantly explains many of the problems and paradoxes of the occult, and gives numerous instructions for developing ESP that any reader can test for himself. Illustrated with striking photographs taken during an actual session, THE SETH MATERIAL offers absorbing and convincing evidence of one of the most extraordinary psychic "teachers" of the century.

Jane Roberts grew up in Saratoga Springs, N.Y., and attended Skidmore College. Before her work led her into psychic exploration, she published a number of short stories and poems in national magazines and quarterlies; and two novels: The Rebels and Bundu. Her HOW TO DEVELOP YOUR ESP POWER was published by Frederick Fell. She now lives in Elmira with her husband, Robert Butts, and has compiled a new book dictated entirely in trance—SETH SPEAKS: *The Eternal Vitality of The Soul*, now also available from Prentice-Hall.



"THE NATURE OF PERSONAL REALITY"

Introduction by Jane Roberts

I'm proud to publish this book under my own name, though I don't fully understand the mechanics of its production or the nature of the personality I assume in delivering it. I had no conscious work to do on the book at all. I simply went into trance twice a week, spoke in a "mediumistic" capacity for Seth, or as Seth, and dictated the words to my husband, Robert Butts, who wrote them down.

I consider the book "mine" in that I don't believe it could have been written without me and my particular abilities. On the other hand, I realize that far more is involved. I had to read the manuscript to find out what was in it, for example; and to that extent the book doesn't seem mine. But what does that mean?

My idea briefly is this: Our usual orientation is focused pretty exclusively in what we think of as the "real" world, but there are many realities. By shifting our consciousness, we can glimpse these alternate realities, and all of them are the appearance that Reality takes under certain conditions. I don't believe that we can necessarily describe one in terms of another.

For years I've been confused, trying to define Seth in the usual true-and-false world of facts. There he's accepted as an independent spirit—a spirit guide by those with spiritualistic beliefs—or as some displaced portion of my own personality by the scientific community. I couldn't accept either idea, at least not in undiluted form.

If I said, "Look, people, I don't think Seth is a spirit *in the way you mean*," then this was interpreted as an acknowledgement that Seth was *only* a portion of my personality. Some people thought that I was trying to put Seth down, or deny them the aid of a super-being when at last they thought they'd found one.

Actually, I think that the selves we know in normal life are only the three-dimensional actualizations of other source-selves from which we receive our energy and life. Their reality can't be contained in the framework of our creaturehood, though it is being constantly translated through our present individuality.

The "spirit guide" designation may be a handy symbolic representation of this idea, and I'm not saying that spirit guides do not exist. I am saying that the idea deserves greater examination, for the spirit guide may represent something far different than we think. The idea can also be limiting if it always places revelatory knowledge outside of us, and tries to make literal some extraordinary phenomena that may be beyond such interpretation.

While I was trying to define Seth that way and questioning whether or not he was a spirit guide, I was closed off to some extent from his greater reality, which exists in terms of vast imaginative and creative power that is bigger than the world of facts and can't be contained in it. Seth's personality is quite observable in our sessions, for example but the source of that personality isn't. For that matter, the origin of any personality is mysterious and not apparent in the objective world. My job is to enlarge the dimension of that world and people's concepts of it.

Seth's books may be the product of another dimensional aspect of my own consciousness not focused in this reality, plus something else that is untranslatable in our terms, with Seth a great psychic creation—more real than any "fact." His existence may simply lie in a different order of events than the one we're used to.

I'm not saying that we shouldn't apply what we learn to the ordinary world. Certainly I'm trying to do that, and Seth wrote this book to help people deal more effectively with their daily lives. I am insisting that we must be very careful about making literal interpretations, lest we limit a multidimensional phenomenon by tying it down to a three-dimensional fact system.

Intuitively and emotionally we often understand more than we intellectually realize. Trying to define revelatory knowledge, or a Seth, in terms of our limited ideas about human personality is like trying to translate, say, a rose to the number 3, or trying to explain one in terms of the other.

The funny thing is that a personality not focused in our reality can help people live in that world more effectively

and joyfully by showing them that other realities also exist. In this book Seth is saying that you can change your experience by altering your beliefs about yourself and physical existence.

To me, the Seth Material is no longer a continuing manuscript of fascinating theories to be carefully judged against reality. In a strange way it has come alive. The concepts within it live. I experience them and because of this my personal reality has expanded. I've begun to glimpse the greater inner dimensions from which our usual lives emerge, and to familiarize myself with other alternate methods of perception that can be used not only to see other "worlds," but help us deal more effectively with this one.

While Seth was producing this book, my own life was immeasurably enriched in unforeseen ways. Frequent psychedelic-type experiences paralleled Seth's dictated material, and my own creative and psychic abilities developed into some entirely new areas.

Just before Seth began *The Nature of Personal Reality: A Seth Book*, for instance, I found myself embarked on a new venture I call the Sumari development. Sumari refers to a "family" of consciousnesses who share certain overall characteristics. There is a language involved that isn't a language in usual terms. I think that it operates as a psychological and psychic framework that frees me from normal verbal reference, letting me express and communicate inner feelings and data that lie just beneath formalized word patterns.

The Sumari development constantly expanded as Seth produced this book. Now various altered states of consciousness are involved. In one I write Sumari poetry and in another I translate what I've written. At a different level I sing Sumari songs, showing musical knowledge and accomplishment far beyond my normal talents or background. The songs can also be translated, but they communicate emotionally whether or not the words are understood. In yet another state of consciousness, material is received that is supposed to represent remnants of ancient Speaker manuscripts. (These are also translated later.) Seth defines the Speakers as teachers, both physical and nonphysical, who constantly interpret and communicate inner knowledge through the ages. My husband has also written Sumari, but I have to translate it for him.

As Seth continued dictating *The Nature of Personal*

Reality, I wrote a complete poetry manuscript, *Dialogues of the Soul and Mortal Self in Time*, in which I worked out many of my own beliefs as per suggestions Seth was giving in his book. This led to another group of poems, *The Speakers*. To me this all means that there is a rich vein of creativity and knowledge available to each according to his abilities, just beneath the surface of usual consciousness. I believe that it is part of our human heritage, accessible to some extent to any person who explores the inner dimensions of the mind.

Dialogues of the Soul and Mortal Self in Time, *The Speakers*, and some Sumari poetry are being combined into a book that will be published soon by Prentice-Hall. I consider it a companion book to this one. It shows what was happening in my personal reality while Seth was writing his book on the subject, and reveals how the creative impetus splashes out into all areas of the personality. Seth often refers to the poems and to the experiences that initiated them. Many of those events occurred as I tried to understand the relationship between his world and mine, and the connection between inner and outer experience.

But besides this, as Seth was dictating this present book, I also found myself suddenly writing a novel, *The Education of Oversoul 7*, which was produced more or less automatically. Oversoul Seven, the main character, achieved his own kind of reality. I'd say mentally, "Okay, Seven, let's have the next chapter," and there it was as quickly as I could write it down. Portions of the book also came in the dream state.

I know that Seven and his teacher, Cyprus, exist in certain terms, yet their reality can't be explained either in the usual fact world. For example, the novel included many Sumari poems and portions of Speaker manuscripts; and when I sing Sumari I identify with Cyprus, who is supposed to be a fictional character. I could also tune into Seven for help with personal challenges, I discovered.

I love to go full-blast ahead, using my abilities as freely as possible. Yet quite as strongly I'm often scandalized intellectually by the same events that intuitively intrigue me, or by the interpretations placed upon them. It does no good to pretend otherwise, and I think there's a good reason for this sometimes uneasy blend of intuition and intellect.

I'm learning that both elements are important in my

work and in Seth's. And perhaps my own refusal to accept pat answers leads me to search so intensely, and is responsible to some degree for my "bringing in" a Seth instead of a Mad Hatter.

The Sumari development, along with the experiences connected with *The Education of Oversoul* 7 and *The Nature of Personal Reality*, brought up so many questions that I was forced to seek a larger framework in which to understand what was happening. As a result I'm working on a book called *Aspect Psychology*,* which I hope will present a theory of personality large enough to contain man's psychic nature and activities. Seth refers to *Aspects*, as we call it, in this present book, and it should be published sometime in 1975.

In the meantime all I can say is this: We live in a world of physical facts but these spring from a deeper realm of creativity, and in a real sense facts are fictions that spring alive in our experience. All facts. Seth, then, is as much a fact as I am or you are, and in a strange way he straddles both worlds. I hope that *Aspects* will also span the world of facts and the rich inner realities from which they come, for our experience includes each.

The Nature of Personal Reality not only enriched my creative life but challenged my ideas and beliefs. I agree wholeheartedly with the concepts Seth presents here, while realizing that they run counter to many accepted religious, social, and scientific dogmas. Certainly this book is an answer to all those who have written for help in applying Seth's ideas to ordinary living, and I am certain that it will assist many people in dealing with the varied events and problems of daily life.

Seth's main idea is that we create our personal reality through our conscious beliefs about ourselves, others, and the world. Following this is the concept that the "point of power" is in the present, not in the past of this life or any other. He stresses the individual's capacity for conscious action, and provides excellent exercises designed to show each person how to apply these theories to any life situation.

The message is plain: We are not at the mercy of the subconscious, or helpless before forces that we cannot

* Published in 1978 under the title *Psycho Politics: An Aspect Psychology Book*.

understand. The conscious mind directs unconscious activity and has at its command all of the powers of the inner self. These are activated according to our ideas about reality. "We are gods couched in creaturehood," Seth says, given the ability to form our experience as our thoughts and feelings become actualized.

Seth first mentioned *The Nature of Personal Reality* in Session 608, April 5, 1972, only shortly after Rob and I had finished reading proofs for his previous book, *Seth Speaks: The Eternal Validity of the Soul*. He actually began dictation on April 10, 1972, but our personal reality was suddenly disturbed when we were caught in the flood caused by Tropical Storm Agnes. As a result, as you'll see in Rob's notes, further work on the book was delayed for some time.

Seth often uses episodes from our lives as specific examples of larger issues, and our experiences with the flood served as a starting point for his discussion of personal beliefs and disasters. In several other instances he also used our life situation as his source material—an intriguing turnabout.

Since the early days of our sessions, which began in late 1963, Seth has consistently called me Ruburt, and Rob Joseph, saying that these names refer to the greater selves from which our present identities spring. He continues that practice in this book.

As usual, Rob methodically records each session in his own version of shorthand, and then types it. This is much easier and faster than taping each session, replaying it, and then typing. Periodically Rob notes the passage of time, to show how long it takes Seth to get through a particular passage. Seth himself dictates the words to be in bold face or put in quotes or parentheses. Often he indicates the placement of colons and other punctuation as well.

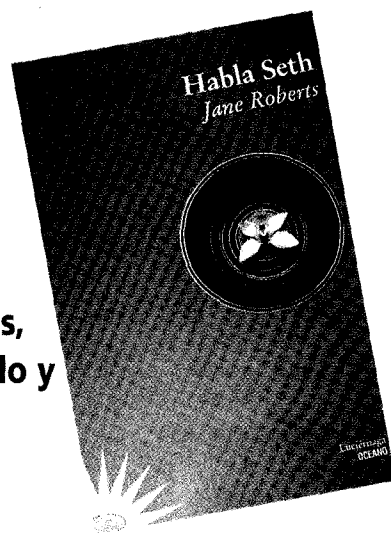
This book should help each reader understand the nature of private experience and use that knowledge to make daily living more creative and enjoyable.

Jane Roberts
Elmira, New York
November 6, 1973

La médium...

Jane Roberts ha sido una de las médiums más singulares de Estados Unidos, y el presunto espíritu que durante décadas la ha utilizado para transmitir sus mensajes, una entidad única y prolífica. De nombre Seth, esta "energía consciente" utilizó el cuerpo de la poeta Roberts durante más de 4.000 horas de contacto. El resultado de su colaboración se volcó en siete libros, que han alcanzado una extraordinaria difusión en todo el mundo y que ahora llegan a España.

por Koldo Aldai



No se puede decir que la joven pareja norteamericana formada por **Jane Roberts** y **Roberts Butts (Rob)** fueran dos "canales" —esto es, dos médiums— al uso. A Jane raramente le faltaba un pitillo en la boca en sus trances, y entre mensaje y mensaje de **Seth** —el "ente" de quien recibía sus dictados— humedecía su garganta con buenos tragos de cerveza. Nada de ello fue óbice para que durante casi dos décadas, los libros canalizados por Jane Roberts se hayan vendido como rosquillas en Norteamérica, y pese a que la escritora y psíquica murió en el año 1984, éstos no hayan dejado de difundirse por todo el mundo. Ahora desembarcan en España, y ha sido la editorial *Luciérnaga* la que acaba de darlos a conocer bajo el título de *Seth habla*, editado en dos volúmenes.

Contacto después de cenar

Seth se define a sí mismo como una "personalidad de esencia energética" con la misión de impartir un nuevo conocimiento revelado a la altura de nuestra avanzada sociedad. Para **Ignacio Darnaude**, especialista en literatura canalizada, Seth es uno de los más extraordinarios instructores psíquicos de nuestro siglo: "Sus escritos denotan un potente intelecto de vasta imaginación y poder creativo, amén de un sorprendente conocimiento de las más variadas facetas de la cultura terrestre. Aparecen redactados en un terso estilo cartesiano de encomiable claridad y precisión, lo que ya de por sí constituye una proeza lingüística". Según este veterano ufólogo sevillano, "Seth ilumina con bri-

Nº 131, ENERO 2.000

llantez los más interesantes problemas y paradojas de la realidad física y espiritual, para ayudar a la gente a enfrentar la existencia diaria con criterios inteligentes y pragmáticos".

Incluso hay quien sitúa su obra, tanto por la calidad como por la cantidad de la misma, a la altura de los documentos de *Urantia*. Y es que al igual que ocurre con el popular *Libro azul* revelado en el Chicago de los años treinta, en América funcionan asociaciones de lectores que se reúnen periódicamente en torno a las enseñanzas de Seth.



Seth afirmaba que la mediumnidad de Jane era un compromiso acordado entre ambos antes de que ella tomara cuerpo en esta encarnación.

El mensaje que esta entidad quiso transmitir a la humanidad a través del matrimonio Roberts es que existen realidades tan válidas como la física y que la esencia humana es multidimensional. Así pues, viviríamos en varias realidades a la vez, y el alma, o ser interno, no sería algo separado de nosotros, sino el verdadero medio que nos permite existir.

A partir de esta idea fundamental, entre 1963 y 1971 Seth dio a conocer 6.000 páginas de contenidos metafísicos a lo largo de 4.000 horas de comunicaciones. Las sesiones de transmisión, lejos de rodearse de pompa, se convirtieron en una sencilla práctica dentro de la vida del matrimonio. Tenían lugar después de la cena, en el propio salón de su casa o en el estudio de Rob. Habitualmente participaban en ellas amigos y alumnos de Jane, que interpe-laban a Seth con sus cuestiones personales. No obstante, Rob sólo seleccionaba en las recopilaciones el material de carácter más universal.

El enigma del matrimonio Roberts

La tarea que realizó Jane, a juzgar por las palabras de Seth, era un compromiso acordado entre ellos antes de que Jane tomara cuerpo en esta

encarnación. Jane Roberts era una popular escritora que había nacido en Saratoga Springs en 1929 y que desarrolló una prolífica obra literaria, especializándose en poesía, metafísica y literatura infantil.

Según da cuenta el propio Seth en sus mensajes, Jane había sido preparada anteriormente en sueños por seres evolucionados ("Los que hablan") para poder desarrollar su trabajo, de modo que la escritora habría realizado numerosos viajes astrales en los que asistió a "clases". Frecuentemente, antes de ponerse "al servicio" de Seth, la información recopilada en dichos viajes fue traida a niveles conscientes por medio de la poesía. A la hora de encontrar un interlocutor, este maestro intangible necesitaba de alguien con avidez de búsqueda interna, facilidad de lenguaje y una sólida estructura espiritual. No buscó a personas crédulas, sino, por el contrario, a una médium capaz de cuestionarlo todo. Y la tarea comenzó en 1963. Jane pronto se dejó llevar por ella, intuendo que Seth la estaba arrastrando fuera de sus límites usuales "hacia otros reinos que son nuestros por derecho".

A lo largo de las sesiones de transmisión, Seth se dirigía a Jane Roberts como **Ruburt**, y a Robert Butts, su marido, como **Joseph**. Este cambio de nombres era debido a que "se conocían de vidas anteriores" y Seth prefirió conservar sus anti-

guos apodos. Rob era el que se ocupaba de registrar los mensajes mediante taquigrafía, si bien en algunas ocasiones también se valió del magnetófono. Él mismo asumía después de cada sesión el trabajo de su transcripción. Pero su papel también resultó fundamental como apoyo psíquico y emocional de Jane. Rob comprendía intuitivamente el valor de la información recibida, a pesar de que los conceptos que iba vertiendo Seth le eran desconocidos.

Jane Roberts murió en 1984 tras larga batalla contra la artritis reumatoide, pero su marido continuó con su tarea de conservación y difusión.

Las sesiones de canalización se llevaban a cabo tras la cena, sin ninguna preparación especial y con la presencia de varios alumnos de la médium, que planteaban al espíritu todo tipo de preguntas.

En estos momentos, buena parte de su obra ha sido traducida al francés, alemán y holandés.

Viejos amigos

Según Seth, las características necesarias para actuar como médium son parecidas a las que reúne una persona creativa. Es necesario un carácter fuerte, sobre todo en las etapas iniciales. Precisamente en ese comienzo Jane se resistía a asumir su papel, aunque gradualmente se fue desprendiendo de su rigidez, mientras Seth llegaba a

ella de una manera amigable y cariñosa: "somos las voces que hablamos sin tener lengua propia. Somos fuente de esa energía de la que venís vosotros. Somos creadores y no obstante hemos sido creados."

Seth no parece ajeno al devenir histórico de nuestro planeta. En tiempos de **Jesucristo** habría sido mercader en Roma, en el siglo III ejerció como Papa (uno no demasiado importante), y después como comerciante de especias en la Dinamarca del siglo XVII. Justo en ese momento es cuando

Ignacio Darnaude, el principal experto en canalización de España, considera a Jane Roberts una médium extraordinaria.

Aquella dura y maravillosa vida

"Una vez fui una madre con doce hijos. Era ignorante desde el punto de vista de la educación, estaba lejos de ser hermosa, especialmente en los años tardíos. Tenía un temperamento salvaje y una voz estridente. Esto sucedía en los alrededores de Jerusalén en el siglo seis. Los niños tenían muchos padres distintos y yo hacía lo que podía para cubrir sus necesidades... Mi nombre era Marshaba. Vivíamos donde podíamos, durmiendo en los portales, pero al final todos tuvimos que mendigar. Sin

embargo, en esa existencia la vida física tenía un contraste, una agudeza mucho mayor que ninguna que he conocido... Yo escogí esa vida deliberadamente, al igual que todos escogéis las vuestras, y lo hice porque mis vidas anteriores me habían dejado lleno de hastío... A pesar de que chillaba a mis hijos y gritaba a veces de rabia contra los elementos, estaba imbuída de la magnificencia de la existencia y aprendí mucho más sobre la verdadera espiritualidad de lo que nunca logré en mis vidas como

monje".

En sus innumerables comunicaciones, Seth aborda con detalle el tema de la reencarnación. Revela, por ejemplo, que antes de encarnarse las familias se plantean retos concretos y distribuyen a sus distintos miembros los diferentes papeles a adoptar. Y al igual que con las familias sucedería con los pueblos y las ciudades. Cada existencia, por lo demás, no se escogería en función de un solo motivo, sino que serviría para afrontar

diferentes experiencias psicológicas.





4.000 horas con el otro lado

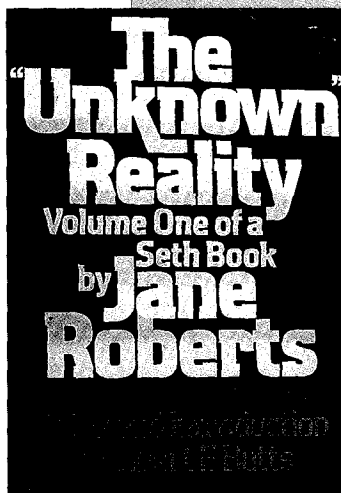
Durante el periodo 1970-1986, la desvelada médium Jane Roberts publicó, inspirados por Seth, siete títulos en nueve volúmenes que suman casi 4.000 páginas. Estos son sus títulos: *Habla Seth, la eterna valdez del alma* (único

libro publicado en castellano en dos volúmenes por Luciente, Barcelona 1985 y 1989); *El manual de Seth, la naturaleza de la realidad personal; La realidad desconocida; La naturaleza de la*

psique. Su expresión humana, el individuo y la naturaleza de las eventos de masa, y Sueños, evolución y grandes valores. Y en Estados Unidos ha visto también la luz una recopilación de los trabajos prácticos sugeridos por Seth bajo el nombre de *Cine la propia realidad*. Además de sus obras de poesía y literatura infantil, desde 1966 a 1984 Jane Roberts produjo también una docena de libros de su propio tipo acerca de psicología, espiritualidad y educación que pueden solicitarse en la editorial Prentice-Hall, Route 53 at Book Hill Drive, West Nyack, New York 10994 (USA) / KOLDO ALDAY (con información facilitada por Ignacia Domínguez)

Más de seis mil páginas de información fueron recogidas en sesiones maratónicas de trance por el matrimonio Roberts. Sus revelaciones fueron un fenómeno editorial en Estados Unidos.

Seth afirmaba haber conocido a Jane y a Rob. Este último era un pintor bohemio al que Seth le proveía del material para la elaboración de sus colores.



"No sois vuestros sentidos"

A lo largo de sus siete libros dictados de forma ordenada, Seth se esfuerza por revelarnos la realidad oculta tras las percepciones habituales: *"vuestros sentidos físicos os dicen muchas cosas que no son verdad; y os digo que la realidad que perciben éstos es el resultado de vuestras creencias"*. De ahí su constante invitación a penetrar en otras dimensiones, lo que, según afirma, nos ayudará a familiarizarnos con la naturaleza de la percepción después de la muerte. La identidad básica o núcleo interno de nuestro ser sería mucho más que la suma de nuestras personali-

dades encarnadas, por lo que es preciso desidentificarse del ego actual.

Durante años y a lo largo de dos sesiones semanales, buena parte del interés de esta entidad se centró en transmitirnos la idea de que nuestros sentidos internos están equipados para percibir datos que no son físicos: *"Hay estructuras moleculares en cada centímetro de espacio vacío, pero*

os habéis enseñado a no percibirlos. Hay otras voces, pero habéis entrenado a vuestros oídos para que no las oigan...".

Seth describe, además, con asombroso detalle la vida tras la muerte y las diversas posibilidades por las que puede optar cada ser en la siguiente "etapa". Otra de sus ideas redundantes es que los pensamientos, deseos y emociones poseen energía y generan formas. Así, el escenario para la próxima vida lo prepararíamos

Según Seth, antes de encarnarse los miembros de cada familia se plantean retos concretos y se distribuyen los diferentes papeles en esta vida.

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THE ETERNAL VALIDITY OF THE SOUL

PARA MÁS INFORMACIÓN:

Habla Seth (Luciérnaga, 1999)
La naturaleza de la realidad personal
 (próxima publicación prevista para el
 año 2000 por Luciérnaga).

ahora y los pensamientos de hoy se convertirían en el tejido de nuestra próxima existencia. Y en el límite ya de nuestra comprensión, Seth llega a afirmar que nuestros pensamientos y actos futuros son tan reales en las dimensiones paralelas como si ya hubieran ocurrido.

Lo que hemos olvidado

Seth insiste: *"La historia que vosotros concebís sólo representa la estrecha línea de probabilidades en la que estáis inmersos en el presente... La realidad es mucho más diversa, mucho más rica e indescriptible de lo que podéis suponer o comprender en el presente"*. Por eso, esta entidad suprafísica nos propone enfocar la atención fuera de la realidad física, porque *"en la realidad de la conciencia no hay límites, ni tampoco en sus medios de materialización..."*.

Y es que para Seth no existe el inconsciente; todo lo contrario, éste es tan profundamente consciente que se desborda. Incluso los atributos de los dioses serían los mismos inherentes al hombre pero magnificados: *"Los hombres viven, al igual que los dioses, eternamente, pero lo han olvidado; sólo nos acordamos de dotar a los dioses de esas características"*.

Pese a las insistencias de su canal, Jane, Seth se resiste a dar una definición definitiva de Dios, "Todo Lo Que Es", como él prefiere llamarlo: *"No existe un final perfecto, ni una perfección completa... 'Todo Lo Que Es' es una fuente de acción infinita, incesante y simultánea. 'Todo Lo Que Es' está vivo en la más mínima parte de sí mismo, consciente, por ejemplo, dentro de la más*

mínima molécula...". Seth advierte, de todas formas, a los intrépidos peregrinos del infinito que *"no tenéis que morir para conocer a Dios. 'Todo Lo Que Es' existe ahora y vosotros sois parte de 'Todo Lo Que Es' ahora"*.

En el intento de deshacer malentendidos históricos, el espíritu aclara que la enfermedad y el sufrimiento no son impuestos por "Todo Lo Que Es", o por un agente externo, sino que *"son un derivado del proceso de aprendizaje, algo que vosotros habéis creado y que en sí mismo es bastante neutro... Son el resultado del mal uso de la energía, pero son parte de la fuerza creativa"*.

También alude al retorno del hijo de "Todo Lo Que Es" afirmando que Cristo vendría a proclamar métodos claros a través de los cuales cada individuo podrá obtener un estado de contacto íntimo con su propia entidad, que hasta cierto punto es la mediadora entre el hombre y "Todo Lo Que Es". En este aspecto se muestra particularmente esperanzado y llega a afirmar: *"La cualidad guerrera del hombre cambiará su natu-*

raleza completamente y dejará de ser de la manera en que la conocéis cuando aparezca la próxima personalidad de Cristo".

Viejas religiones y nueva espiritualidad

Son abundantes también las consideraciones de orden histórico sobre el cometido de las religiones en el pasado. Los movimientos religiosos de masas habrían cumplido con su papel de dotar al hombre de un "plan a seguir" que evitara la desorientación ante los grandes interrogantes de la vida. Poco importaba que el plan más tarde pareciese "una cartilla infantil" o "un libro de instruccio-

ciones lleno de cuentos pintorescos" si cumplía con su propósito principal.

En todas las religiones subyacieron, no obstante, enseñanzas más secretas y esotéricas que permitieron a los hombres despiertos llegar a la comprensión interna. Esas mismas enseñanzas les habrían posibilitado el acceso a realidades suprafísicas. Sin embargo, en la presente etapa de superación de las grandes religiones, Seth apela constantemente a ser abiertos ya que *"las ideas estrechas sobre la naturaleza de la existencia pueden*

seguirnos a través de varias vidas".

Seth anuncia ya en los años sesenta lo que hoy empieza a ser realidad: el significado profundo de la religión escapa a los límites organizados y se vuelve parte de la existencia individual. Hoy nos encontraríamos ya más cerca de una espiritualidad auténtica que no tiene nada que ver *"con las palabras pomposas y las caras serias, y sí con el baile de la conciencia que ocurre en vuestro interior y con el sentido de aventura espiritual que hay dentro de vuestros corazones"*. Por ello Seth nos anima a recordar *"la esencia mágica de vuestro propio ser, que está cantando por todos vuestros poros, incluso en este momento"*. ■

Seth explicó a Jane Roberts que él fue un humano que se encarnó sucesivas veces en la Tierra, a partir de su primer nacimiento en el continente perdido de la Atlántida.



BOOKS BY JANE ROBERTS

How to Develop Your ESP Power • 1966
The Seth Material • 1970
Seth Speaks: The Eternal Validity of the Soul • 1972
The Education of Oversoul Seven • 1973
The Nature of Personal Reality (A SETH BOOK) • 1974
Adventures in Consciousness: An Introduction to Aspect
Psychology • 1975
Dialogues of the Soul and Mortal Self in Time • 1975
Psychic Politics: An Aspect Psychology Book • 1976
The "Unknown" Reality (A SETH BOOK), Two
Volumes • 1977–1979
The World View of Paul Cézanne: A Psychic
Interpretation • 1977
The Afterdeath Journal of an American Philosopher: The
World View of William James • 1978
The Further Education of Oversoul Seven • 1979
Emir's Education in the Proper Use of Magical Powers • 1979
The Nature of the Psyche: Its Human Expression (A SETH
BOOK) • 1979
The Individual and the Nature of Mass Events (A SETH
BOOK) • 1981
The God of Jane: A Psychic Manifesto • 1981
If We Live Again: Or, Public Magic and Private Love • 1982
Oversoul Seven and the Museum of Time • 1984
Dreams, "Evolution," and Value Fulfillment (A SETH
BOOK), Two Volumes • 1986



Photo Credit: Rich Contz

"Out of nowhere, it seemed, I found myself having experiences that I considered nearly impossible. Never in our lives had we found ourselves so caught between curiosity and caution, so fascinated and baffled . . ."

"I came for one purpose this evening: so that you could sense my vitality, and sensing it, know that . . . the grave is not the end, for such a noisy one as I never spoke with the lips of death."

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"A very literate and objective account of the development of a medium . . . Jane Roberts has done an excellent job . . ."

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Boston Evening Globe

"Well documented . . . believable and convincing . . . *The Seth Material* merely whets the appetite and you find yourself impatiently waiting for Volume II."

—John M. Pitre
Franklin Banner-Tribune

3

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JANE ROBERTS was born in Albany, N. Y., grew up in Saratoga Springs and attended Skidmore College. Shortly thereafter, her short stories began appearing in national magazines and her poetry in such magazines as DUST, EPOS, BITTERROOT, PATTERNS, STEPPENWOLF, QUICKSILVER, and THE NEW LANTERN CLUB REVIEW. Her novels include *The Rebels*, *Bundu*, and *The Education of Oversoul*.

Ms. Roberts is probably best known for her non-fiction works: *The Seth Material*, *Seth Speaks*, *The Nature of Personal Reality*, and *Adventures In Consciousness*. Now at work on two new books, *Psychic Politics: An Aspect Psychology Book* and *The "Unknown" Reality: A Seth Book*, Ms. Roberts lives with her husband in Elmira, N. Y.

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under hypnosis he had once rubbed a burning cigarette into the palm of his hand. "A blister formed," he said, "but I didn't feel any pain."

On another occasion Delgado walked barefoot on broken glass and like worshippers of the Hindu deity Lord Subramanian, who pierce their bodies with sharp objects during an annual

festival, he exhibited no sign of pain or bleeding. Cabrera, whose initiation into the strange underworld of the Santeria began through a black nanny who cared for her as a child, has observed numerous startling examples of psychic phenomena connected with the religion.

"I deny nothing," she says. "We are encircled by mystery."

FATE, JAN.-PS:::



JANE ROBERTS DIES . . .

JANE ROBERTS, prolific author of the Seth books and more than a dozen other volumes of metaphysical writings, died on September 5, 1984, in St. Joseph's Hospital in Elmira, N.Y., where she had long struggled against rheumatoid arthritis. Born in Saratoga Springs, N.Y., in 1929, Jane attended Skidmore College and later married Robert F. Butts, then a commercial artist. She had established herself as a writer of poetry and science-fiction novels such as The Rebels and Bundu when, in 1963, she first made contact with the entity who called himself Seth—an experience she described in How to Develop Your ESP Power and again in The Seth Material. Seth Speaks, dictated entirely by Seth and first published in 1972, was reprinted many times and translated into Dutch, German and French.

Thereafter, royalties and reprint sales allowed Jane and Rob to devote themselves to writing full time. In twice-weekly sessions, Seth continued to dictate his own books (The Nature of Personal Reality, The "Unknown" Reality, The Nature of the Psyche) while Jane completed projects of her own: fiction (the Oversoul 7 trilogy), poetry (Dialogues of the Soul and Mortal Self and If We Live Again), examinations of her own experience (Adventures in Consciousness, Psychic



Politics, The God of Jane) and a unique form of psychological archaeology (The World View of Paul Cezanne and The Afterdeath Journal of an American Philosopher).

As her editor, I knew Jane as a splendidly loyal friend and mentor, a gallant courageous seeker after new forms of knowledge. Her passion for life, and restless curiosity provide an enduring legacy for any reader who has ever pondered the wellsprings of existence.—*Tam Mossman*.